

The background of the image is a high-contrast, black and white graphic. The upper portion features a series of concentric, semi-circular white arcs on a black background, resembling a stylized sun or a series of ripples. Below this, a thick, black, wavy horizontal band separates the upper section from the lower one. The bottom half of the image is filled with a dense, stylized pattern of white, flame-like or grass-like shapes against a black background, creating a sense of intense heat or fire.

**Are
Eternal Life
and
Eternal Punishment
Endless?**

Introduction

The salvation provided for lost man is not confined to the mere forgiveness of sins and exemption from future penalty. This blessing, however great, would come far short of man's moral necessity and of God's goodness.

History has proved that man in his natural condition cannot produce fruit for God. The divine testimony concerning man is, that "in him dwelleth no good thing" (Rom. 7:18; 3:11-12). This is the experience of all who know themselves. Man's adamic nature is totally diseased with no power in itself of recovery.

What can meet such a desperate case as this? Man must be born again by the power of God's Spirit. It is not his old ruined nature that is repaired or restored to the original condition from which Adam fell, for this would be no security for permanent happiness. As Adam fell, so man thus restored would be liable to fall again. Man must receive a new life which in its moral nature is divine and as holy and eternal as that of God Himself who gives it. (See Eph. 2:1-10; 1 Pet. 1:23; 1 Jn. 3:9; Jas. 1:18). It is a life against which sin and death cannot prevail. "And this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 Jn. 5:11-12).

Without Christ man is "dead in trespasses and sins." "Being alienated from the life of God" (Eph. 2:1; 4:18). When God saves us we receive in Christ

an entirely new life and nature that is eternal: "Christ is our life" (Col. 3:4).

Now as to our sins and the punishment due because of them, he who believes in Christ's substitutionary death is accounted by God as having died in Him. In the person of his Substitute he has undergone all judgment due him for all failure and sin. He is therefore freed from all penalties due him as a sinful child of Adam. The cross then in God's sight is the end of his state as a natural man. Having obtained a new divine life and nature in the risen Christ, he looks forward in assured hope that he shall be raised or changed "in incorruption, glory and power," and made conformable to the image of the Son.

The Father has called those who believe to the fellowship of His Son in oneness of life and acceptance. He associates His own Son and those who have become sons in the same blessedness. They share in His joy, in His peace, in His glory and in His dominion forever; and what is still more precious they share with Him the Father's full and perfect love.

Universalism

Satan, that deceiver, is always busy to undermine the truth of God and the Person and work of Christ. One of the "damnable heresies" which he has inspired, teaches that all shall finally be saved. Unbelievers and ungodly, they say, will be cast into the lake of fire and after undergoing a period of torment more or less in length according to their sins, they will be delivered from hell and obtain eternal life and happiness with the redeemed in heaven.

But what does the Scriptures say? "He that believeth not the Son *shall not see life*, but the wrath of God *abideth on him*" (Jn. 3:36). How could this fearful truth be more plainly declared? What is the testimony of the Lord Jesus? "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (Jn. 3:16).

Take two sinners who hear the same message of love. One believes in the Son of God and "hath everlasting life." The other refuses to believe in Him, refuses everlasting life and so dies in his sins and perishes. Could it possibly be inferred by these words of Christ that that Christ-rejecting person should both perish and yet finally have everlasting life? Yet this is what is proposed in this false doctrine of universal salvation. The alternative of living or perishing is plainly presented in the words

“should not perish, but have everlasting life.” “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn. 3:36).

In Revelation 20:11-15, we see that every object and every action in this great and imposing scene of judgment after heaven and earth have fled away, bears the solemn imprint of finality. It says, “The dead, small and great,”— raised up from their graves for judgment—“stand before God.” The books are opened, out of which every one is “judged according to his works.” Another book is opened, which is the book of life; and “whosoever was not found written in the book of life was cast into the lake of fire.” They shall never see eternal life, for their names are “not written in the book of life.”

Turn to Revelation 21:1-8 where we have the new heaven and the new earth. Here we are clearly told that the fearful and unbelieving and abominable and murderers and whoremongers and sorcerers and idolaters and all liars have their part, not in this new heaven and earth which are the eternal home of the redeemed, but in the lake of fire.

In Revelation 22:14-15 we read, “Blessed are they who do His commandments (wash their robes J.N.D.’s trans. and R.V.) that they may have a right to the tree of life and may enter in through the gates into the city, for without are dogs and sorcerers and whoremongers and murderers and idolaters and whosoever loveth and maketh a lie.” Here we have a definite statement regarding access to the tree of life, that it is only for those that have

“washed their robes and made them white in the blood of the Lamb” (Rev. 7:14). All the rest, we are told, are outside of it. They shall never see life for they are not washed in the blood of the Lamb that they might have a right to the tree of life.

We pass on to the scene of punishment described by the Lord in Luke 16:19-31. Christ could not have used stronger language to convey that the miserable condition of this man in torment is irreversible and final, “He cried and said, Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy life time receivedst thy good things and likewise Lazarus evil things; but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; *neither can they pass to us that would come from thence*” (vv. 25-27).

From this dreadful prison where the unsaved await their final sentencing, no escape is ever possible. Two reasons are given to prove this. First, on earth he had received his good things. There were no more good things for him, not even a drop of water to cool his burning thirst. He had chosen the pleasures of sin instead of the water of life. Second, an impassable gulf was “fixed” — it could not be altered — so that there was no possibility of ever passing from that place of torment to that of the comfort and happiness of the saved. No stronger language could be used to convey the impossibility of anyone ever passing

over from the place of torment to that of the redeemed.

Some try to escape the inevitable force of Christ's words here by arguing that it is a parable and figurative language. Even if it is, Christ who is the truth (Jn. 14:6) could never use figurative language stronger than the truth or a parable that might convey an idea contrary to the truth.

The judgment which consigns the sinner to hell (Rev. 20:11-15) is the irrevocable decree of recompensing justice. As God in His grace pleads with the sinner, warns and commands him to repent and endures with longsuffering the provocation of his sins, so now he shall know the power of His wrath in the eternal duration of its unmitigable severity on all those who rejected His grace and went on in rebellion and sin. As there is no variableness nor shadow of turning in the purpose of His grace towards those who believe, so neither is there in the righteous sentence that fixes the lot of those who believe not — a lot which has been of their own choosing. Oh, sinner, look at this wretched man in torment and think upon your own ways. Hurry and delay not to lay hold on Christ, "the only name under heaven given among men whereby we must be saved."

Annihilism

We have seen that the false doctrine of *Universalism* affirms the salvation of all men and even demons. Another system of error which opposes the profound and awful truth of eternal punishment is *Annihilism* which admits that none are saved but those who are in Christ who is "the eternal life." But then they say that all the rest, not having eternal life shall, after a certain term in hell, be annihilated or reduced to a state of non-existence by its fire.

The notion that unbelievers are annihilated because they don't have eternal life is based on the false assumption that eternal life and eternal existence are one and the same. The elect angels have eternal existence: they cannot die. In this respect the risen saints are said to be equal unto the angels, "for neither can they die any more" (Luke 20:36). Yet angels are not endowed with "eternal life," which belongs specially to the only begotten Son of the Father. He is "the eternal life" (1 Jn. 5:11,12).

This life is not the property of mere creatures, however exalted, but is "the gift of God through Jesus Christ our Lord" (Rom. 6:23) to sinful men who, by receiving it by faith, become sons of God and joint heirs with Christ. "God hath given to us eternal life, and this life is in His Son" (1 Jn. 5:11). Eternal life or life in Christ always refers to that divine life that always existed in Christ and which

is communicated to us from the risen Christ by the Spirit when we are quickened. It never refers to simple existence. The devil exists forever for we read of him in Revelation 20:10 that he "shall be tormented day and night forever and ever." Creatures may have eternal existence by God's power without having "eternal life" by God's grace. So men, dying in their sins, without Christ, do not cease to exist.

Scripture speaks positively and in the plainest language of the eternity of the sinner's punishment in hell, the place prepared for the devil and his angels. For instance in Matthew 25:46, "These shall go away into everlasting punishment," and in 2 Thessalonians 1:9, "Who shall be punished with everlasting destruction (punishment) from the presence of the Lord and from the glory of His power." If the Scriptures were intended to teach annihilation, we would read here, "These shall go away into everlasting annihilation" and "they shall be punished with everlasting annihilation." But if it means annihilation why is it said to be everlasting? Anything annihilated ceases to be and can never be again. How then can one speak of everlasting annihilation?

The Scriptures tell us that the lake burns with "fire and brimstone for ever and ever" (Rev. 14:10-11). Christ speaks in Mark 9:45-46 of people "cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Why "forever," if, as this new doctrine tells us, it annihilates those who are cast into it? Why does it continue to burn after they are no more in existence? Again: "The smoke of their

torment ascendeth up for ever and ever" (Rev. 14:11). The smoke of whose torment? The torment of nothing? for what has been annihilated has nothing remaining to be tormented. But this false system tells us, "they shall be punished with everlasting annihilation." What punishment would it be to an unholy and unhappy being, tormented in hell, to cease to exist? To a holy and a happy being the thought would be unsupportable, but to the wicked and miserable it would not be punishment, but relief.

There are some who contend that when it says "destroy both soul and body in hell" (Mt. 10:28) or "punished with everlasting destruction from the presence of the Lord" (2 Th. 1:9) it means they shall be completely annihilated or put out of existence. But none of the Greek words translated *destruction*, *destroy*, *consume*, *perdition*, or *perish* means to put out of existence, but simply to ruin or render unfit for its original purpose. In Matthew 8:25 the disciples in the storm said, "Lord, save us: we perish." And in Matthew 9:17 the Lord said, "The bottles break. . . and perish." In Mark 11:18, "The scribes and chief priests heard it, and sought how they might destroy Him (Jesus)." In 2 Thessalonians 2:3-12 we read of the "man of sin, the son of perdition. . . whom the Lord shall consume with the spirit of His mouth, and destroy by the brightness of His coming." But in Revelation 19:20 we see him "cast alive into a lake of fire" at the Lord's coming; and in chapter 20:10 we find him still there after the thousand year reign of Christ is over. Any idea that the lake of fire annihilates those who are cast into it, is contrary to

Scripture. Whatever the lake of fire is, it is intended to convey to the mind the terrible agonies that are the part of those on whom the holy, righteous wrath of God abides. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn. 3:36). "*Wrath abiding* on him" cannot be made by any stretch of the imagination to mean something that ceases to be.

Is God's Love Inconsistent with Eternal Punishment?

Since Scripture teaches that "God is love," isn't the principle of never-ending punishment irreconcilable with this great truth? No; but the doctrine of limited punishment is irreconcilable with it, for it totally obscures and nullifies God's love by misrepresenting Him as the mere legal exactor of a certain amount of penalty which makes no atonement for sin and which works no moral improvement in the sinner, by which His wrath is appeased so that His mercy finally grants them eternal life and happiness with those who are redeemed by the blood of His Son.

The love of God as revealed in the Scriptures can only be understood in its unique and infinite nature and glory, by its being exercised towards those whose iniquity deserved His everlasting wrath. To love such sinners while still so wicked and loathsome in His eyes that it would be to the very glory of His righteousness and holiness to condemn them (2 Cor. 3:9); to love them so much as to bruise and put His own beloved Son to grief in their stead so that He might not only deliver them, His enemies, from their well deserved doom, but also bless them forever in union with His beloved Son. *This is the love of God!* When the terrible desert of man, as a rebel against the majesty of God, is fully recognized, then only will

the infinite extent of the love of God be understood; for the measure of the enormity of the sins that are forgiven gives us the only true measure of the greatness of God's love that spared not His Son but delivered Him up that He might forgive our sins without compromising His righteous character.

In the cross of our Lord Jesus Christ we see the punishment of sin according to the measure of God's estimate of it, for there "God hath made Him to be sin for us, who knew no sin" (2 Cor. 5:21). There God, who sent "His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). In hell we see what shall be the punishment of the sinner, who is found in the day of judgment to have added to all his previous guilt and liability the refusal of this vast and costly provision of divine love.

Yes, the marvellous and amazing judgment of sin set forth in the obedient death of Him who is God and Man in one Person vindicates the authority of God and honors Him as the righteous Judge of sin. And yet it is this provision of His love, which cost Him the sacrifice of His own Son so that He could righteously spare the sinner, that impresses upon the sinner's heart and conscience how exceeding sinful is his sin in the sight of God and His unchanging abhorrence of it. Admirable contrivance of love is this death of Christ that exhibits the accursedness of sin in the very act by which it is put away so that the conscience is convicted of the sinfulness of sin by the same means that purges it from every stain. Such is the virtue of the blood of Christ shed in love yet under

the righteous judgment of a holy God against sin for whosoever will receive Him by faith.

How truly wonderful is this love of God! When man gave up God, God would not give up man. When man became so entirely "without God" that he did not feel his loss, God, in the riches of His goodness, felt the loss of His creature. When among all the sons of men there was none who of himself sought after God, God sent His Son to seek and to save the lost! How free and generous the love bestowed upon such a creature as fallen, ungodly man! A creature whose intrinsic worth is "less than nothing" in the scale of God (Isa. 40:17) was loved so much that God paid the priceless value of the sacrifice of His eternal Son to redeem him! What infinite love towards such a worthless creature! The blessed Son of God gave His life a ransom after He had proof, by the experience of His life of sorrows, of insults, and rejection, that they "hated both Him and His Father. . . without a cause" (Jn. 15:24-25).

This marvelous love of God so prevails on the heart of the sinner by the power of the Holy Spirit that it draws out his affection and confidence in God. Thus God accomplishes His object in reconciling the sinner to Himself so that he who was once His enemy becomes His friend, and this result is so delightful to His heart that it kindles joy in heaven. "It was meet," says He, "that we should make merry and be glad" (Lk. 15:32).

How can anyone claim that eternal punishment is irreconcilable with the love of God? Nothing so fully demonstrates its dreadful certainty as the love of God revealed in the gift of His own Son! Sin is

so abominable in His sight that there was nothing in His vast creation of sufficient worth to atone for sin except the precious blood of His own eternal Son. How terrible then must be the punishment due the sinner that God would pay such a price to redeem him from it. Let a man only believe that Jesus Christ is the very Son of God: then all question as to the degree of guilt and the infinity of sin's desert must vanish at once.

Are you still not convinced of your exposure to everlasting judgment? Turn aside for a moment from the business of this world and behold the God-Man lifted up upon Calvary's cross. Listen to His cry of distress, "My God, My God, why hast Thou forsaken Me?" Who is this One whom God forsook? Why was He forsaken? For your sin; it was for you He gave Himself a ransom. "Thinkest thou this, O man, whosoever thou art, that thou shalt escape the judgment of God" (Rom. 2:3), if you neglect so great salvation and thus climax your guilt and seal your own final condemnation? Shall not the God who forsook His own beloved Son when bearing the sins of others, forsake you forever when you are bearing your own sin? Can you cleanse your guilty conscience by any device of your own? Will you argue with God on that terrible judgment day? Will you justify yourself and condemn Him? How can you resist such love as Calvary displays? Will you reject the blood of atonement which God Himself has provided? God cannot justify you except by Christ's blood. Listen to God's entreaty. "As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God" (2 Cor. 5:20)! It *must* be

either ETERNAL LIFE OR ETERNAL PUNISHMENT.

What manner of persons ought we to be who maintain that the awful fact of eternal punishment is the truth of God! What earnest love to sinners what instinctive recoiling from the slightest touch of sin should characterize us! What compassions should continually flow from us towards those whose ways declare that they are "enemies of the cross of Christ" (Phil. 3:18), exposed to a doom too agonizing to think of and too great to be fully described!

Brothers and sisters, let us awake from sleep and look out upon the scene which surrounds us. Is it not sufficiently startling and affecting to claim our Christian sympathies, to engage our prayers, and to energize our hearts in labors of love as the Spirit directs? Behold that mass of human life which rolls onward before our eyes, rushing with rapid and impetuous speed to plunge itself into that terrible, unquenchable lake of fire! What heart-rending cries of anguish and dismay as they together reach the fearful end of their sinful course! Shall not the love of Christ constrain us to care for those who in their headlong mad career of destruction, care not for themselves? Shall we by our inconsistencies "cause the way of truth to be evil spoken of" (2 Pet. 2:2), and thereby help the devil to fasten his chains of darkness more securely round his victims? God will not use us for the deliverance of souls if we are not holy vessels, fit for the Master's use. Shall we who believe that such things are coming to pass, encourage others to their destruction by our trifling with eternal realities? Are we "pure from

the blood of all men" (Acts 20:26)? Do we show, not only in word, but also in deed and in truth, that the Spirit who dwells in us is the Spirit of holiness and the Spirit of love? Are we faithful witnesses of the truth that God with whom we have to do is "a consuming fire" (Heb. 12:29) to sin, and "the God of grace" (1 Pet. 5:10) to sinners?

How solemn are these considerations! What account shall we render of our stewardship to Him who has said "Occupy till I come" (Luke 19:13)?

Does Everlasting Mean Forever?

The unbelief which openly denies the inspiration of the Holy Scriptures is less dangerous than that which professes to accept their divine authority while corrupting and perverting their meaning.

Some contend that the terms "*forever*" and "*everlasting*" used in Scripture are not to be understood in their absolute and unlimited sense, because they are sometimes used by inspired writers in a restricted sense.

The primary meaning of the Greek word "*aionios*" used 71 times in the New Testament and translated by "*ever*" (or "*never*" in the negative), "*forever*," "*everlasting*" or "*eternal*" is **continuous unending existence**. It is the word used to express the eternal existence of the three Persons of the Godhead and the duration of His throne: "the *everlasting* God" (Rom. 16:26), "the *eternal* Spirit" (Heb. 9:14), "Christ. . . who is over all God blessed *forever*" (Rom. 9:5), and "Thy throne, O God, is *forever* and ever" (Heb. 1:8). It is used to express absolute eternity in contrast to temporal things that come to an end or are dissolved. "The things which are seen are temporal, but the things which are not seen are *eternal*" (2 Cor. 4:18). "If our earthly house of this tabernacle were dissolved, we have a building of God . . . *eternal* in the heavens" (2 Cor. 5:1). In Hebrews we are told that Christ by

His sacrifice has obtained "*everlasting* salvation" (5:9), "*eternal* redemption" and "*eternal* inheritance" (9:12, 15) in contrast to the temporal deliverance of Israel from Egypt and their earthly inheritance in Canaan. Also Christ's priesthood is unchanging and everlasting in contrast to Israel's priests that died. "For Thou art a priest *forever* . . . There were many priests in Israel because they were not permitted to continue by reason of death. "But this Man, because He continueth *ever* hath an unchangeable priesthood" (7:17, 23, 24).

In the Old Testament the words "*ever*," "*forever*" and "*everlasting*" are sometimes used to denote the continuous unchanging character of an order of things as long as they subsist. But when thus used it is always applied to a time-state and therefore must have a meaning limited to the span of existence of the things spoken of. As, for example, when applied to Israel with its divine order for the earth, or in reference to the duration to this present world system, or to a Hebrew servant who when he chooses not to go out free, was to serve his master forever (Ex. 21:6). But even in these passages the word is used in its primary meaning of continuous unchanging existence for the whole duration of the order of things to which it is applied. The time-limitation is not inferred from the word "*forever*" or "*everlasting*" but from the temporal nature of the thing to which it applies. Therefore one has no right to infer that the word "*forever*" has reference to a limited duration unless the thing referred to must in its very nature come to an end.

But in the New Testament the word "*aionios*"

(translated *ever, forever, everlasting* or *eternal* 71 times) always means absolute eternity, going on forever after time shall have ceased and the present heavens and earth and all that measures time shall have passed away. There are only three exceptions where it is used for the past eternity without beginning before anything was created. So in the New Testament the word must be taken in its fullest and unrestricted meaning of endless eternity.

The following texts are selected to show that the three different forms of uses of this word "*aionios*" in the Greek New Testament, translated "*eternal, forever*" and "*forever and ever*" are all used to express the co-eternity of God's existence with the believer's blessedness, and the punishment of unbelievers and of demons in hell-fire:

1. Aionios — Eternal or Everlasting

"The commandment of the *everlasting* God" (Rom. 16:26).

"God, who hath given us *everlasting* consolation" (2 Th. 2:16).

"To be cast into *everlasting* fire" (Mt. 18:8).

"*Everlasting* fire, prepared for the devil and his angels" (Mt. 25:41).

2. Eis ton aiona — Forever

"The Son abideth *ever*" (John 8:35).

"Whoso eateth of this bread shall live *forever*" (Jn. 6:51).

"To whom is reserved the blackness of darkness *forever*" (Jude 13).

3. Eis tous aionas ton aionon — Forever and Ever
“God, who liveth *forever and ever*” (Rev. 15:7).
“They shall reign *forever and ever*” (Rev. 22:5).
“The smoke of their torment ascendeth *forever and ever*” (Rev. 14:11).
“The devil . . . shall be tormented *forever and ever*” (Rev. 20:10).

From the testimony of these Scriptures the conclusion is inevitable that any attempt to limit the duration of future punishment involves the limitation of God’s existence and of His people’s blessedness.

God alone can know the moral excellency of His own eternal glory and so He alone can form the true estimate of the rebellion against Himself. “Even according to His fear, so is His wrath” (Ps. 90:11); that is, in proportion as He is worthy of being revered, so is His wrath justly great and terrible when He is dishonored. Just think of the magnitude of the guilt of a mere creature who owes its very existence to its Creator, living in utter disregard of Him, setting aside His will in open defiance and rebellion against Him.

This doctrine which maintains that a sinner, by enduring a temporary punishment in hell, is afterwards to inherit eternal life, not only makes little of the terrible guilt of sin, but it denies the necessity of Christ’s sacrifice for final salvation. It degrades and sets aside the dignity and value of Christ’s obedience unto death as God’s sole reason for forgiving sins and giving the gift of eternal life. If God saves sinners without compromising His righteous character, it must be for a better and

greater reason than that for which He should justly punish them. That reason is Christ's death. Christ has so glorified God by His atoning death that God owes it to Christ to justify and to save them from that punishment justly due them.

The sinner cannot by being subjected to a certain measure of torment make any satisfaction to God whose name he has dishonored by sin, so that God could righteously justify and bless him on that account. Atonement is made, not by the mere infliction of punishment, but by a voluntary act of suffering that so exalts God's righteousness and holiness that God can act righteously in mercy on behalf of the sinner. Only Christ could render such obedience. He was under no obligation to become a Man and to suffer, but, in perfect harmony with God concerning the evil of sin and the righteous judgment due it, as well as being one with Him in love to sinful man, He did by the "eternal Spirit" offer Himself without spot to God on our behalf.

Such an act could not be rendered by any creature since the creature owes entire submission and obedience to his Creator. In rendering obedience to whatsoever his Creator might ask of him, he has only fulfilled his *obligation* to his Creator and could not thereby gain any merit over and above what is due, so that God could on this account righteously dispense its value to another.

But, some will say, may not the sinner by means of the terrible ordeal of a limited punishment be taught the evil of sin and be thereby disposed to accept salvation through Christ? But salvation is God's free gift and He has never offered it to any after death. Beside, we read in Revelation 16:9-11

as well as in other passages of the same book, that when punishment of limited duration will be inflicted upon men for the very purpose of inducing repentance, "they gnawed their tongues for pain and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Christ Himself also bears witness to the same effect in describing the dismal and dreadful "outer darkness" as the place of "weeping and wailing and gnashing of teeth" (Mt. 13:50; 22:13).

If deliverance from God's wrath is only for a limited time, then the work of Christ on account of which the believer is delivered, must have a limited worth. All unbelievers who, according to this doctrine of universalism, will finally obtain eternal life and happiness after a limited time of punishment, will owe nothing to Christ, since their endurance of a limited time of wrath was a sufficient price for their liberation and inheriting of eternal life with those who are saved by the precious blood of Christ. How then could they ever join in the heavenly worship and praise of the redeemed who "sing a new song saying, Thou art worthy. . . for Thou wast slain and hast redeemed us to God by Thy blood" and "unto Him who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen" (Rev. 5:9; 1:5-6).

Articles compiled by E. C. Hadley, abridged